

## The Bridegroom Returns - 2027

Good morning dear Brothers and Sisters, welcome dear Adventists in our country and the ones all over the world. We have a tremendous privilege - to share with all of you - this year's message that God the Father has sent to us by His grace so He could unite His people in the Truth of the end time.

Both the wedding guests and the bride together are to recognize the time of their visitation; recognize their destiny, understand it and accept it with gratitude, thus fitting themselves into the order of the Gospel in which Christ will guide us and lead us through the last seven years that are left till His return. This year's message consists of eight lectures, which only as a whole - are the heart/core/essence of God's message for this time.

This is an immensely important message that determines our eternal destiny as God's people called the last generation.

Therefore, this year we translate it directly into English during this year's Feast of Tabernacles, so that the Word could travel beyond the borders of our country and could reach Adventists scattered around the world, because the time we have left is already very short.

It is also our desire to restore the Feast of Tabernacles and make it an international holy feast during which God can unite His people in the time which has been appointed for the sealing of God's people with the Spirit of Jesus Christ. This year's message is not going to end this year as it will only end with the return of Jesus Christ, so it will continue in the years to come. May we only be able to follow the light!

The message of the midnight cry has been preached in our country for eight years now: "**Behold, the Bridegroom is coming, come out to meet him**" (Matthew 25:6, KJV).

For eight years we have been meeting every year at the Feast of Tabernacles which is the last of the seven Jewish feasts that has not yet found its fulfillment in the spiritual reality. We observe this feast in order to receive and accept the drops of the latter rain. The latter rain is sprinkling on our souls with the Word of God which is to prepare us for the outpouring of the fullness of His Spirit. So to put it in other words more precisely: the first drops of the latter rain are to prepare us for receiving Jesus Christ who Himself comes to us in the latter rain.

*"His coming is sure as the morning, as the early rain comes upon us, and as the late rain, which saturates the earth" (Hosea 6:3, BJ).*

*Jesus Christ made a promise to his first disciples: "I will not leave you orphans, I will come to you... **on this day** you will know that I am in my Father, and you in me, and I in you" (John 14:18, 20, UBG).*

Which day was it?

It was not any random day, but a precisely designated day in the order of the feasts. And the continuum of these feasts shows God's entire plan of salvation and restoration of the order in His Kingdom after the Lucifer rebellion.

*"If we keep our minds stayed upon Christ, He will come unto us 'as the rain, as the latter and former rain unto the earth (which saturates the earth)'" Hosea 6:3 (E. White, Christ's Object Lessons, p. 66).*

So we have a double testimony, both from God's Word and from the Spirit of Prophecy, that Christ is our rain, not "god the holy spirit" as it is misunderstood in the Trinitarian deity concept.

*"...My speech sprinkled on them [they absorbed my words like dew, BP]. They waited for me as you wait for the rain, they opened their mouths as for the late rain" (Job 29: 22-23).*

Dear Brothers and Sisters, do you know what the "keys of the kingdom of heaven" are (Matthew 16:19, NBG) and what they mean? And do you know who can get them?

*"The keys of the kingdom of heaven" are the words of Christ. All the words of Holy Scripture are His, and are here included."*

*These words have power to open and to shut heaven.*

*"They declare the conditions upon which men are received or rejected. Thus the work of those who preach God's word is a savor of life unto life or of death unto death" (E. White, The Desire of Ages, p. 413).*

So we have been entrusted with a mission that brings eternal results. Do you realize this?

It is Christ who is the Word / key in which His Spirit and His Life is. And these keys can only be received by those who profess that Christ is the Son of the Living God (see: Matthew 16:16).

Therefore, whatever Trinitarian beliefs you have they deprive you of the ability to possess these keys that open the door to knowing both God the Father and His Son, for it is in this knowledge that eternal life is contained (see: John 17:3).

If you believe in any god who is not the God of the Bible, the true God, but, for example, the Trinitarian god of Babylon, the spirit that guides you in your religion is not the Spirit of God, but the spirit of God's adversary.

Seventh-day Adventists found themselves in great danger because by introducing a Trinitarian deity into the principles of faith, they were infected with the spirit of Babylon, and today they do not recognize the true God and the true Christ as the true only-begotten Son of God, for an alien fire has seized their spiritual perception. And there is little time left.

In the message "It is too late ..." that I've delivered this year, we learned that there is no more time for tares / foolish virgins. So their fate is already doomed.

In my dream, I clearly heard that if we do not immediately begin a thorough purification of our lives, then in a moment it will be also too late for us . And as you will learn from this year's message, we have even less time than we thought.

Because 8 years ago we received the light about Jesus' coming in 2027, it would be difficult to present it in its entirety now - in such a way as not to overlook even the smallest detail of this message. There is a lot of material to study on this topic, which we have collected throughout this period and which we've shared at each following Feast of Tabernacles. Every year we received more light and knowledge, also in terms of preparing for both the sealing and the return of Christ.

So, in this first lecture of this year's message we will try to present to you the most important things that are contained in it, which will later allow you to follow this Word in your personal study of God's Word.

*„The significance of the Jewish economy is not yet fully comprehended. Truths vast and profound are shadowed forth in its rites and symbols. (...) We are to comprehend the deep things of God. Angels desire to look into the truths that are revealed to the people who with contrite hearts are searching the word of God, and praying for greater lengths and breadths and depths and heights of the knowledge which He alone can give. As we near the close of this world's history, the prophecies relating to the last days especially demand our study ” (E. White, Christ's Object Lessons, 133.1).*

These are special words and may they serve as a foundation for our study of God's Word. Only God can give the light of knowledge.

If we know that we have not fully understood the meaning of the Jewish religious system, it means that we must immediately draw our attention to all that God wanted to tell us through the entire sanctuary system; and through the Jewish feasts and all that He has included in the image of vocation of the literal Israel, so we could see in this symbolism the *"vast and profound truths"*.

There is no doubt that the early rain was poured out during a *particular* Feast, and that was the Feast of Weeks. No event related to the plan of salvation and restoration of the lost Eden for us - can take place outside of God's ordained Festivals, as these festivals contain a spiritual message and as we have read – the message is vast and profound.

We know the meaning of the Spring feasts as well as the Feast of Weeks, which found its fulfillment at Pentecost, that is, in the pouring out of the early rain, which started the process of the good news about our Savior throughout the world.

So now when we are facing the end of this work, it must also have its counterpart in one of the Feasts.

*„These types were fulfilled, not only as to the event, but as to the time In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service” (E. White, GC 399.3-4).*

So the first three feasts were fulfilled in Christ's sacrifice and in his resurrection at precisely defined time. Then the fourth Feast found its fulfillment in the pouring out of early rain. The next one, the Feast of the Trumpet and Yom Kippur found its fulfillment in the formation of the Advent Movement whose members became the people of prophecy both in terms of event and time. The last Feast, the Feast of Tabernacles means both: the pouring of the latter rain and the return of Jesus Christ.

We only need to be aware of the fact that both the Feast of the Trumpet and the Feast of the Day of Atonement / Judgment have also found their *second* fulfillment, which concerns the last generation, as right now we are facing the beginning of the Judgment of the living.

Now it is time of trumpeting and the time of judgment at the same time. And as a result of the verification of the judgment - God's people will be sealed with the seal of the latter rain, thus fulfilling the spiritual realization of the Feast of Tabernacles.

In this way God's people will be separated and sent in the power of the Spirit of Christ to proclaim the last warning message to the world and to call God's people out of Babylon before the end of the time of grace for the world; and then to bring forth the last seven plagues.

Therefore, with all the responsibility before God, I declare that the celebration / the observance of the Feast of Tabernacles by the people of God is necessary, because it is one of the conditions for receiving the latter rain. Whoever does not take part in the blessing of this festival will not receive rain (see: Zech. 14:17).

These celebrations are not dictated by the need to formally participate in the feast in order to satisfy God's call. But this is the time when God sends His Word as a rain of His blessing and grace.

In this way, He prepares us for the events ahead. But not only. Now, in this special period of the last seven years, during the Judgment, the Feast of Tabernacles is a kind of preliminary verification of our lives.

In Israel, only those people were allowed to participate in the celebration of the Feast of Tabernacles who had successfully passed the Judgment Day of verification, as a result of which they had their sins wiped out and were allowed to reconcile with God.

Today we are still living in the time of grace, but these are the last moments, as you will see in this year's message.

Judgment is also combined with screening. Anyone who has been sifted is not allowed to participate in this feast. So even if he/she is physically participating in it today, he/she is no longer able to receive God's blessing.

Thus, the events indicated by the feasts not only determine what they bring with them in the spiritual reality, but also determine the time when these events take place.

*"... I will make it rain at the appointed time, and it will rain my blessing" (Ezek. 34:26) - says God.*

There is nothing in God's redemptive plan, absolutely nothing, not a single thing or event that does not happen in due time.

*"God's purposes know no haste and no delay... Each event in His work had its appointed hour" (E. White, The Desire of Ages p. 32; p. 451).*

Our Creator does not improvise, he is a God of order, and the entire plan of redemption, as well as restoring order, harmony and peace in the Kingdom of God, had been arranged by Him before there was any evil.

This plan is so precise that it may even seem as if we are all puppets in God's hands, because He still does what He wants, when He wants and how He wants, according to His plan.

*"So in heaven's council the hour for the coming of Christ had been determined. When the great clock of time pointed to that hour, Jesus was born in Bethlehem" (E. White, The Desire of Ages, p. 32.1).*

*"But in God's great plan the hour had been appointed for the offering of Himself for the sins of men..." (E. White, The Desire of Ages, p. 486).*

In God's great plan there is an appointed hour, day and year for His Son's return to the redeemed ones in order to take them.

*"But Yahweh-Lord does nothing without revealing His purpose [intention, BT; plan, BW; provisions, NBG; secret, UBG] to his servants, the prophets" (Amos 3: 7, BP).*

And this is one of the most beautiful messages of God's Word. For it brings peace to our souls, knowing that as long as we belong to God, we will not be surprised by anything.

Thus, at the time determined by Him and by the instruments chosen by Him, He reveals His every intention to us, He reveals His resolutions to us, He reveals His secrets to us, and introduces details of His plan to us. He does this all before He causes something to happen. Isn't that a beautiful message that strengthens us in friendship with our Creator?

*„And the Word became flesh, and did tabernacle among us, and we beheld his glory, glory as of an only begotten of a father, full of grace and truth" (John 1:14, KJV).*

*"He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life" (E. White, The Desire of Ages, p. 23).*

Again, both the Word of God and the Spirit of Prophecy bind Jesus Christ with the Feast of Tabernacles, which determines the essence of this feast and makes us aware of the closeness of our Redeemer, and even his identification with us in our experiences and struggles.

*"For this He took upon Himself our nature, and passed through our experiences" (E. White, The Desire of Ages, p. 24).* As one of us He was to give an example of obedience.

That is why the Feast of Tabernacles which was the event closing the temple year, is so special as the seventh and the last festival in the temple cycle.

Nothing of God's plan can be accomplished beyond/ outside of the period of these seven feasts, both in terms of event and time. The Feast of Tabernacles is the last feast, so it must include both the fulfillment of the latter rain and the definite time of Jesus' return to pitch his tent among **us again**. This is the last feast, there is nothing after it.

So in the history of the earth, it is the Feast of Tabernacles that ends the earth's history, the history of sin.

During this feast the two most important events in the history of God's people will take place - the pouring out of the latter rain and the return of the Bridegroom.

*"The Feast of Tabernacles was the closing gathering of the year" (E. White, The Desire of Ages, p. 447).*

But in its spiritual fulfillment the feast of tabernacles closes the 6000 years and finishes the era of sin.

Now let us examine more closely the record of God's Word confirming to us the appointed time for Jesus Christ's return.

The fact that this is the time appointed by God the Father does not need to be proved to anyone. On the other hand, the fact that the last generation of God's people who will directly participate in the events of the end time **will know** this time - is probably more difficult to accept.

In no way it is God's Word that prevents us from searching and seeking this time, but a carefully crafted plan of God's adversary. Hence today there are so many critical voices in churches at the news about the appointed time of Jesus' return; and the saddest thing is that among the nominal people of God whose name implies that they are waiting for the return of the Bridegroom, the message about the appointed and revealed time is so heavily criticized.

And yet everything that has already been done in the plan of redemption and is still to be done, is based on the appointed time. But well, history likes to repeat itself.

*"With amazement the heavenly messengers beheld the indifference of that people whom God had called to communicate to the world the light of sacred truth. The Jewish nation had been preserved as a witness that Christ was to be born of the seed of Abraham and of David's line; yet they knew not that His coming was now at hand... yet even here was no preparation to receive Him. The priests and teachers of the nation knew not that the greatest event of the ages was about to take place... The same indifference pervaded the land of Israel. Hearts selfish and world-engrossed were untouched by the joy that thrilled all heaven. Only a few were longing to behold the Unseen" (E. White, The Desire of Ages, p. 44).*

It is all the same today. Only a few long to meet their Redeemer, and only a few study the time of the Bridegroom's return. The alleged remnant of God's nominal people are filled with indifference and even hostility towards those who tell them that the time of the end and the appointed time has come.

Today laughter and pity can be seen on their faces towards those who warn them, but tomorrow this laughter will turn to crying, bitterness and almost inconceivable suffering, in which they will realize that *"the harvest is over, summer is over, and we are not saved [rescued PI]" (Jer. 8:20, UBG).*

The Word of God explicitly exhorts the watchmen to look out for this day and warn God's people in time about the coming day of the end.

*"But the day longed for by your watchmen is coming; your visitation; terror will soon follow [desolation, BJW; panic, perplexity NBG]" (Micah 7:4, BW).*

Jesus Christ urges people to be vigilant - so they would be willing to find out about this day - now when it is still not too late because in a moment it will be too late.

*"Therefore be ready because the Son of Man may come in the hour in which you do not expect him" (Matthew 24:44, BP).*

*"Watch therefore, for you do not know on what day your Lord is coming" (Matthew 24:42, BW).*

*"But consider that if the landlord knew what time the thief would come, he would be on the alert and would not allow his house to be undermined" (Matthew 24:43, BW).*

*"If you do not watch, I will come unexpectedly like a thief, and you will not know at all what time I will come to you" (Rev. 3:3, BWP).*

All these Christ's statements revolve around those who do not know when He will return and those who will not be surprised by His return. Also the parable about two servants, the faithful and the unfaithful oscillates around: to know or not to know. The servant who knows gives the right food at the right time, and the servant who does not know not only does not give the proper food to others, because he does not have it himself, but also torments his fellow servants. Moreover, in his indulgence in life, he has not prepared himself for the return of the Lord, and thus he has not helped in preparations those for whom he was responsible.

Let's read:

*"Who then is this faithful and discreet [reasonable servant, PI; the wise one, BWP], whom his lord placed over his servants [over the people of his house, BWP], so that he would give them food at the right time [to give them food in time, PI; in due time, BWP]? Happy is that servant whom his master, when he comes, finds so doing. Truly I say to you, he will set him over all his belongings [He will appoint his servant over all that are his, PI]" (Matthew 24: 45-47, BW).*

*"But if that evil servant says in his heart, My Lord delays coming, and begins to beat his fellow servants, and eat and drink with drunkards, the master of that servant will come on a day when he does not expect it, and at an hour that he does not know. And he will remove him and give him a lot with the hypocrites; there will be weeping and gnashing of teeth" (Matthew 24: 48-51, BW).*

This is the difference between a faithful servant and an unbeliever. The unfaithful servant does not know the hour of the Lord's return, so he does not expect him at a certain time, and thus has not prepared and neither prepared those who were entrusted to him.

Today, this unfaithful servant is God's nominal people, who have failed the hopes placed in them, just as ethnic Israel did. And especially the leadership of the ADS Church has failed, so did that of Israel.

*"...They do not know the mind of the Lord, and they do not understand His plan [they have not perceived His purpose, BP] that He has gathered them like sheaves in a threshing floor" (Micah 4:12, BW).*

*So: "When a church proves unfaithful to the word of the Lord, whatever their position may be, however high and sacred their calling, the Lord can no longer work with them. Others are then chosen to bear important responsibilities" (E. White, The Upward Look, p. 131).*

The Word of God urges us to keep *"the commandment without blemish and blameless until the coming of our Lord Jesus Christ, which will be revealed in due time by the blessed and only ruler, the King of kings, the Lord of lords, the only one who has immortality, who dwells in an inaccessible light, which no man has seen or can see; to him be honor and eternal power" (1Tim. 6: 14-16, BW).*

So it is God the Father who knows the day and the hour, for He Himself *"established it with all the dignity of His authority" (Acts 1:7, BWP)*, and which He will reveal *"in due season"*.

In fact, he has already revealed, because time has been fulfilled.

A careful analysis of the texts from Matt. 24:36 and Mar. 13:32 will show us that first of all they were misinterpreted, thus lulling all Christians as to the fact of Christ's coming back at the time appointed by God the Father.

Besides, in the words: *"and about this day and time nobody knows; neither the angels in heaven, nor the Son, but only the Father" (Matthew 24:36, BW)*, there isn't any word that **noone** will ever know about that day. For if we were to understand Jesus' statement in this way, we would have to be consistent and affirm that **He himself** would not know this time either.

But if these words **do not** say that Jesus will never know this time, which is obvious, then it also applies to both angels and people. Doesn't it?

As we have read before, God's Word has told us that God the Father *will* reveal the time of His Son's return *in due time*.

Moreover, James White in his book "The Second Advent" explains that this text is misinterpreted and wrongly translated. He gives in this book an Old English translation that accurately reflects the meaning of

Jesus' statement. In the Old English translation it is said that this verse is not about *not knowing the day and hour*, but about *the Father telling us that time*.

So, since it is not the angels, not even the Son, but the Father who will tell us the time, he will give us the proper understanding, which in turn is in line with 1Tim. 6:15-16 about revelation made by God the Father about: *when the announcement of Jesus' return will be*.

Therefore, Jesus tells us to stay awake, because we do not know when that time will come. But the whole actual context of this statement is the vigilance in order to discover the right time *in time*; the right time in which God the Father wishes to reveal it to us.

In his book James White also refers to the text from 1Cor. 2:2 in which apostle Paul tells us: "*for I have found it proper not to know anything else among you except Jesus Christ and him crucified*", in which the phrase "*know nothing else*" is also misinterpreted, for there should be used the verb: "declare or reveal". And correctly it should read as follows: "*for I have accepted nothing else to [but to reveal] [make you known,] Jesus Christ and him crucified.*"

Let us read at least one excerpt from James White's book:

*Those who claim that the text proved that nothing may be known of the period of the second advent make it prove too much. As recorded by Mark 13:32, the declaration reads: "But of that day and that hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father." Mark 13:32 If the text proves that men will know nothing of the period of the second advent, it also proves that angels will know nothing of it, and also that the Son will know nothing of it, till the event takes place! this position proves too much, therefore, proves nothing to the point.*

*Christ will know of the period of his second advent to this world. The holy angels, who wait around the throne of Heaven to receive messages relative to the part they act in the salvation of men, will know of the time of this closing event of salvation. And so will the waiting, watching people of God understand. An old English version of the passage reads, "But that day and hour **no man maketh known**, neither the angels which are in Heaven, neither the Son, but the Father." According to several of the brightest critics of the age This is the correct reading,*

*Campbell says, "Macknight argues that the term **know** is here used as a causative... that is to 'make known'*

*The Father will **make known** the time. He gave the period of the flood to Noah, which well represents the proclamation of the second advent...*

*And when the patriarch's work of warning and building was finished, God said to him, 'Come thou and all thy house into the ark.' "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights" (James White, Second Advent, pp. 19-20).*

Let us sum up the above thoughts. Knowing the time of Jesus' return is in line/agreement with the overall message of the Word of God, because God has never done anything until He's revealed His plan to His people.

Besides, everything about the plan of redemption is timed. It is not random. So everything has a specific time on the continuum of the time axis. Both the first coming of Jesus was defined in time in the history of this earth, and the second coming is also defined in time.

Undoubtedly, the date 27 AD that „emerges“ from Daniel's prophecy of the seventy prophetic weeks is the foundation for the 2027 message of the Bridegroom's return.

Well, please tell me: **Is** the period of two thousand years, which starts with the beginning of the messianic service of Christ, who at that time proclaims the "year of grace", thus referring to the jubilee year, which for centuries was considered a symbol of the complete liberation of God's people – **a mere accident?**

Is it just a coincidence that in autumn 2027 - counting from the beginning of Christ's public ministry which was very precisely defined in Daniel's prophecy - the exact two thousand years will end?

*"The 2300 days had been found to begin when the commandment of Artaxerxes for the restoration and building of Jerusalem went into effect, in the autumn of 457 B.C. Taking this as the starting point, there was perfect harmony in the application of all the events foretold in the explanation of that period in Daniel 9:25-27. Sixty-nine weeks, the first 483 of the 2300 years, were to reach to the Messiah, the Anointed One; and Christ's baptism and anointing by the Holy Spirit, A.D. 27, exactly fulfilled the specification. In the midst of the seventieth week, Messiah was to be cut off. Three and a half years after His baptism, Christ was crucified, in the spring of A.D. 31. The seventy weeks, or 490 years, were to pertain especially to the Jews. At the expiration*

of this period the nation sealed its rejection of Christ by the persecution of His disciples, and the apostles turned to the Gentiles, A.D. 34. The first 490 years of the 2300 having then ended, 1810 years would remain. From A.D. 34, 1810 years extend to 1844. "Then," said the angel, "shall the sanctuary be cleansed." All the preceding specifications of the prophecy had been unquestionably fulfilled at the time appointed.

With this reckoning, all was clear and harmonious, except that it was not seen that any event answering to the cleansing of the sanctuary had taken place in 1844. To deny that the days ended at that time was to involve the whole question in confusion, and to renounce positions which had been established by unmistakable fulfillments of Prophecy" {E. White, GC 410.1-2}.

So we can take for granted the 27 AD as the time in prophecy that began Christ's messianic ministry, His ministry of the gospel, the proclamation of the good news of the kingdom of God. In that case, the period of 2,000 years cannot be a coincidence, especially as it consists of forty jubilees. The number forty is also very meaningful and has biblical symbolism and can be tripled in the number 120. Our pilgrimage to the heavenly Canaan takes/lasts 2,000 years (forty jubilees after being freed/delivered from "Egypt" which symbolizes the bondage of sin.

Through His life, service and sacrifice, Christ set us free from oppression by sin. But complete liberation has not come, yet. There has been opened an exit from the slavery of sin and we are on a journey to the Promised Land, which in the Age of the New Covenant will take exactly forty jubilees.

Therefore, the prophecy of Hosea is crucial in recognizing this time, because it very simply and accurately marks the end of our journey/pilgrimage.

*"He will revive us after two days, and on the third day he will raise us up, and we will live again before Him" (Hosea 6:2, BP).*

What does to *revive us* mean? What can life before Him or before His countenance as we in Polish say, mean?

Let us read these words in another translation:

*"After two days he will resurrect us, and on the third day he will raise us up, so that we may live before him" (NBG).*

What does to *resurrect* mean? Of course, it means resurrection! And what does it mean that He will raise us up that we may already live before Him? Will Christ step down to the earth while His return? Of course not. So it is the saved ones who will be lifted up to Him.

Let us read:

*"By the voice of the archangel and the trumpet of God, the Lord himself will descend from heaven, and the dead in Christ will be the first to rise. Then we, who are still alive with them, will be lifted into the air [we will be lifted into the skies, BP], into the clouds, to meet the Lord with whom we will remain forever" (1Thess. 4:16-17, BWP).*

Let's read Hosea's prophecy from another translation:

*"After two days he will bring us back to life, and on the third day he will lift us up [he will raise us up, PI] and we will live before him" (EŚP).*

Are these words too difficult to understand what event they refer to? There is no doubt that it is about **the resurrection** and **taking to the skies** to meet the returning Bridegroom.

Now let us define the time, because in this prophecy it is very clearly presented.

*"But let this one thing, beloved, not be hidden from you [don't escape your attention, NBG; do not let this one thing be secret to you, BG; especially, however, you should remember, BWP], that one day with the Lord is like a thousand years, and a thousand years as one day" (2 Peter 3:8, UBG).*

Two millennia - after Christ began his messianic ministry in 27 A.D. - at His return - He raises the saved ones to life, which means that in the next millennium, the saved will already live with/before their Savior.

Resurrection and life before/with God are key to recognizing the message that this prophecy is carrying. There is no other way to understand these words, for the resurrection and the ascension to Heaven clearly define the event these words refer to.

The time given there also cannot be understood otherwise, for two thousand years is a closed period of time, namely forty jubilees.

Jesus Christ in 27 A.D. inaugurated His saving work while announcing the beginning of the year of the Lord's grace. In his first talk, he quoted Isaiah 61:1-2.

Luke's report in chapter 4:16-29, and especially the words "*this Scripture is fulfilled in your ears **today***", were a clear signal to those who were listening to Jesus that the year of grace or symbolic jubilee had just begun.

Jesus, however, did not quote this passage to its end. He ended at *the acceptable year of the LORD* not mentioning... the day of God's vengeance. Isaiah's prophecy proclaims the beginning and the end, so it fastens the period of forty jubilees, beginning with a year of grace and ending with a day of vengeance.

A beautiful confirmation of Hosea's prophecy are the words of Christ who, while passing the information to Herod, in fact passed it on to Satan.

*"The same day there came certain of the Pharisees, saying unto him, Get out of here, and go away: for Herod wants to kill you. And he said unto them: Go and tell that fox. Behold, today and tomorrow I cast out demons [I will cast out the devil], and I cure/heal and on the third day I shall be perfected. KJV// I will be there// I'll achieve the goal" (Luke 13:31-32, EŚP).*

Just like Hosea's words, these are also prophetic. Their message reaches Christ's finished/completed work at the time of His second coming.

For two thousand years since the beginning of his messianic ministry, Christ has been delivering people from sin which has enslaved them. After this period he comes and takes them so that they may live with him in the third millennium after the beginning of His messianic service.

It is not a coincidence that Christ said these words to Moses:

*"And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai... And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that [was] in the camp trembled" (Exodus 19:10-11, 16, KJV).*

This event is also a prophetic message that refers to the beginning and the end of Christ's ministry.

May we only be ready to stand before Him "*on the third day*" when He will descend in the fire that consumes sin and sinners.

As mentioned before, the number forty carries a very clear message which refers to trial time. In our previous publications, we wrote extensively about this, but now I will only briefly remind you.

Moses' life consisted of three parts, 3x40 years, which gives us 120 years. Each of these periods was a trial time for him. The number 120 years of his life is not accidental, as it also indicates a closed period of time, which is associated with the closed period of the existence of sinful humanity.

*"My spirit will not strive with man forever; My spirit will not judge man eternally, BB], for he is body [carnal nature, NBG]; and his days shall be one hundred and twenty years" (Genesis 6: 3, BG).*

These words do not apply to the length of a person's life, because people continued to live much longer **after** this God's declaration. But it is a prophecy in which God announces to us that sin will not dominate forever, but its existence is already limited to one hundred and twenty prophetic years, which, if we define/describe with the symbol of liberation, i.e. a jubilee, they will add up to 6.000 years of a closed period - the duration of sinful, carnal human nature. So 120 jubilees x 50 years = 6.000 years.

*"For six thousand years, Satan's work of rebellion has made the earth to tremble. 'He has' made the world as a wilderness, and destroyed the cities thereof. And he opened not the house of his prisoners. For six thousand years his prison house has received God's people, and he would have held them captive forever; but Christ has broken his bonds and set the prisoners free" (E. White, GC 659.3).*

*"Satan's work of ruin is forever ended. For six thousand years he has wrought his will, filling the earth with woe and causing grief throughout the universe. The whole creation has groaned and travailed together in pain. Now God's creatures are forever delivered from his presence and temptations" (E. White, GC 673.2).*

E. White's reports on the six thousand years as the closed period of Satan's captivity did not stem from any of her conjectures, but she received a specific vision on the subject.

*"The vision at Lovett's Grove, Ohio, on a Sunday afternoon in mid-March, 1858, was one of great importance. In this the theme of the great controversy between Christ and His angels on the one side and Satan*



and his angels on the other, was seen as one continuous and closely linked chain of events spanning six thousand years" (E. White: A Biography, The Early Years: 1827-1862, vol. 1, p. 366.1 {Arthur Lacey White}).

And it is the Day of the Lord meaning Christ's return, that gives us freedom and gives the earth rest

*"The day of the Lord will be given to you for your respite after all these tribulations and oppression, after all that bondage to which you have been subjected... At last the whole earth will breathe in peace and all will shout for joy" (Isaiah 14:3,7, BWP).*

So we see that the number "120" has its prophetic meaning. Not only in the life of Moses did this number confirm the importance of its prophetic message, but also in the lives of the first three kings of Israel. Each of them held office for forty years. It was Saul, David, and Solomon. The reign of these three kings is also closed in a certain time period - namely 120 years. It would not matter of course, if after this period, the twelve tribes of Israel had not split into: Israel - 10 tribes and Judah - 2 tribes. As a result of the rebellion, the ten tribes were finally assimilated with the Gentiles - the Assyrians and basically ceased to exist. Shekhina - the presence of God in the most holy place of the temple also ceased to work, consequently it appeared in the temple of Solomon for the last time.

So the period of 120 years closed a certain section of history of Israel irrevocably. The number forty represents the trial, and its tripling means the final end of the trial. The number six is a human number. God created man on the sixth day, so six thousand years is also the final existence of man of sin. In many places in the Word of God, in various events, stories and experiences, God confirms to us that the number six closes what is human, while seven means the perfect completeness of God's plan and completed work. For six days, God was creating our earth, heaven and everything that was created on the earth, along with the crown of creation - Adam, and in him his wife. But on the seventh day there was a rest - the rest of the Sabbath.

A purchased Hebrew slave was to serve his master for six years, and he was to be released in the seventh year (see: Exodus 21:2). Also, the one who sold himself into slavery was to serve only six years, and in the seventh year he was to be released (see: Deuteronomy 15:12).

For six years, fields would be sown and crops harvested, but in the seventh year the land would have had a Sabbath, complete rest, without tilling it and without harvesting it [*thou shalt neither sow thy field, nor prune thy vineyard*] (see: Leviticus 25: 3-4).

Thus, freedom in the seventh year is also related to the rest for the earth. Likewise, at the end of the sixth millennium, the wheat will be gathered into the granary and the chaff will be burned. In the seventh millennium, there will be no sowing nor harvesting on the earth, both in agricultural and spiritual terms. The earth will no longer be sown with gospel seed. Jesus, being a sower, has sowed the seed of the gospel for six thousand years beginning with the fall of man, but when the time of harvest comes -He comes with a sickle at the end of the six thousand years to reap the ripe grain and lead it into the storehouse (see: Matthew 3:12; 13: 36-43; Luke 8: 4-15).

After six days Christ's promise to the three disciples who were invited to the mountain of transfiguration comes true and they see the Son of God in the glory of His kingdom.

*"And the Son of Man is to come in the glory of the Father with his angels, and then he will pay each one according to what he has done [according to his conduct, BT]. Truly I tell you, there are those here who will not taste death, until they see the Son of man descending with his kingdom. Six days later, Jesus took Peter, James, and John his brother with him and led them up a high mountain in private. And he was transformed before them" (Matthew 16:26-27 - 17:1-2, BWP).*

It took six days for the disciples to see Christ coming in glory with his kingdom, according to the promise that Jesus had made to his disciples that "...they shall not know death until they see the Son of man coming in his kingdom" (Matthew 16:28, BW).

This experience is not accidental. We also have been given a promise that our deliverance and Jesus coming in His glory will come after 6 days counting a day as 1000 years, so after the 6000 years will have been completed.

In all these symbols, feasts, and events God sends us a message in which he informs us about things hidden from those who, although they have eyes, cannot see, and having ears, cannot hear.

Another historical event is Josiah's experience, which shows in miniature the plan of redemption.

Josiah was hidden in the temple for six years during the reign of Athaliah who had the entire royal family killed. But in the seventh year, he is anointed king and the usurper dies (see: 2Kings 11:3-4, 13-16, BWP).

He had been given the right to power for only six years. For only six thousand years, the devilish usurper will be able to hold power which he will, however, lose with the coming of the seventh millennium.

Moses stayed at the foot of Mount Sinai for six days before being called to the mountain.

*"The glory of the Lord came to rest on Mount Sinai, and the cloud covered it for six days. On the seventh day the Lord called Moses from in the middle of the cloud" (Exodus 24:16, BT).*

Jesus also ascended the mountain of transfiguration six days after making the promise.

If wherever the Word of God says: "after six days", this is how God keeps sending us the information that the time of our bondage and tribulation is limited, shortened, which means that it will not last until it expires per se, but that it will be cut short by God's intervention at the end of the time that has been appointed or permitted to exist. Because, as we read earlier, had it not been for God's intervention, Satan would have continued to oppress humanity and hold it captive.

*"He will deliver you from six tribulations, and in the seventh you will not be hurt by evil" (Job 5:19, BW).*

*"In six misfortunes he will send you rescue, in the seventh they will distance evil from you" (BWP).*

For 6000 years God has sent rescue to His people and sealed them for eternity, but in the seventh millennium He removes all evil from them and promises that it will not touch any of His people again.

Through the Testimonies, God confirmed the importance of six thousand years and thus gave us the key to how we are to understand all these truths relating to six days or years.

In the Spirit of Prophecy, we also received one more confirmation which relates to the jubilee year:

*"And when the never-ending blessing was pronounced on those who had honored God in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image... Then commenced the jubilee, when the land should rest... Soon appeared the great white cloud. It looked more lovely than ever before. On it sat the Son of man. At first we did not see Jesus on the cloud, but as it drew near the earth we could behold His lovely person" (E. White, Early Writings, pp. 34.1-35.1).*

The jubilee year as a symbol of total and final liberation occurred every seven times seven sabbath years, or every fiftieth year.

The Jubilee year was also an announcement and a sign of liberation which Hezekiah received during the siege of Judea by the Assyrian army.

This experience of the King of Israel parallels the recent events that will be witnessed by God's people in the time of the end, who will also be besieged by spiritual Babylon and condemned to death (see: 2 Kings 19: 29-31).

*"And you shall celebrate the fiftieth year, and you shall proclaim freedom in the land to all its inhabitants..." (Leviticus 25:10, BG).*

Let's get back to the subject of the last of the Seven Jewish Feasts, i.e. the Feasts of Tabernacles in which the truth about the very exact date of the Bridegroom's return and our pilgrimage to Heaven is hidden.

*"Say to the children of Israel: On the fifteenth day of the same seventh month, it will be for seven days the Feast of Tabernacles to the Lord. The first day will be a holy assembly. You will not do any hard work, for seven days you will offer a fire sacrifice to the Lord. On the eighth day you will have a holy assembly and make a fire sacrifice to the Lord. It is a solemn assembly, you will not do any hard work" (Leviticus 23:34-36, BW).*

Why did God order this feast to be celebrated for seven days with the emphasis on the first day, and then in a special way, twice emphasizing the importance of the eighth day as a holy and solemn assembly? Because that's how He liked it? Because that was His whim? Remember that in the system of Jewish feasts there are hidden "vast and profound truths"?

Let's read one more passage from God's Word concerning the Feast of Tabernacles.

*"Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day [shall be] a sabbath, and on the eighth day [shall be] a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. And*

*ye shall keep it a feast unto the LORD seven days in the year. [It shall be] a statute for ever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days" (Leviticus 23:39-42, BW).*

Do you associate the meaning of this first day of the Feast of Tabernacles with a special joy and rejoicing before God with palm branches?

*"The next day, the great crowd that had come to the feast, hearing that Jesus was coming to Jerusalem, took palm branches and ran to meet Him. They cried out Hosanna! Blessed is he who comes in the name of the Lord, and the King of Israel!" (John 12:12-13).*

So doesn't the symbolism of the Feast of Tabernacles reach with its eloquence and prophetic message to the return of Christ in the clouds of heaven?

Therefore, the first day of the last Feast of Tabernacles on this earth will be Jesus' return. It will be a special and solemn day, and therefore a solemn assembly and complete rest.

Then, for seven days of this Feast, we will be rising up with Christ and the angels to Heaven „... and you will be glad before the Lord your God for seven days." And on the eighth day we will participate in the next holy gathering, but already the one in Heaven.

*„We all entered the cloud together, and were seven days ascending to the sea of glass" (E. White, Early Writings, p. 16.2).*

Each temple year, which lasted seven months, was an independent whole/unit and pointed to a history of sin and redemption / liberation. Consequently, the final account of sin cannot extend beyond seven thousand years. The final end of this sad history of sin will take place - after the judgment of the wicked has been completed - at the end of the seventh millennium. Just as the seventh month was associated with judgment for Israel, the seventh millennium will also be associated with judgment on those who did not rise in the first resurrection.

According to the above symbolism, just as the temple year ended with the seventh month, so will the time of judgement of the inhabitants of the earth for their sins will end in the seventh millennium.

Seven days make up a week, seven months make the temple year, every seven years is the sabbath year, and every seven sabbath years, is a jubilee year.

All these Feasts and sacrifices that took place in Israel have been fulfilled for spiritual Israel and now have a new meaning and point to Christ and His sacrifice and to His return in glory.

There is one more thing that the Testimonies cast light upon, and that is about *four thousand years*.

*„Satan had pointed to Adam's sin as proof that God's law was unjust, and could not be obeyed. In our humanity, Christ was to redeem Adam's failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body... It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation" (E. White, The Desire of Ages, p. 117).*

So there is no doubt that four thousand years have passed since the fall of man till the advent of the Messiah. Although Ellen G. White also mentions the four thousand year period elsewhere not only in the connection with the temptation of Jesus in the wilderness just before His messianic ministry which he began in 27 AD, the 4000 year timeperiod is crucial as it is closely related to year 27 A.D.

Beyond doubt Christ returns at the end of the sixth millennium, as both the testimony of the Word of God and the testimony of the Spirit of prophecy make it clear. Then we have nothing else to do but to specify the period which begins the fall of man into sin and ends with his deliverance.

The redemption took place on the cross, and deliverance will come with the final jubilee. It will be also time of the last Feast of Tabernacles which in 2027 will begin on the October 15th. 2027 AD closes both periods. Either two thousand years after Jesus was anointed as the Messiah and six thousand years of our bondage.

In this particular year of 2027 simultaneously with October 15th there will be the 15th day of the seventh month of Tishri, and thus the Feast of Tabernacles will begin on the day which joins the two calendars and begins with a weekly Sabbath on which that very year will fall the ceremonial Sabbath.

Likewise, at the time of Jesus' crucifixion, the Passover also fell on a weekly Sabbath, *"the day of that Sabbath was a great festival" (John 19:31, BP).*

And maybe two more examples from the Testimonies:

*"For six thousand years, faith has builded upon Christ. For six thousand years the floods and tempests of satanic wrath have beaten upon the Rock of our salvation; but it stands unmoved" (E. White, The Desire of Ages, p. 413).*

So on one hand Satan will have held mankind captive for six thousand years, but on the other hand, for the same period of time, he has never and will never hurt those who built their faith on Christ.

*„He, the spotless Lamb of God, was about to present Himself as a sin offering, that He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death" (E. White, The Desire of Ages, p. 652).*

We could now say that the four thousand years passed with the death of the Savior, and so His return would have to be in 2031, which would end 6000 years.

In the prophecy of the seventy weeks in the book of Daniel, we have three dates given in the last prophetic week which we will associate now with the following three dates in the last seven years of grace for literal Israel:

Year 27 AD - Messiah begins preaching the good news of God's kingdom. It is the year of Christ's inauguration of messianic service. This year, Christ was anointed, sent into the wilderness, tempted, and in autumn in the synagogue - He announced His calling quoting Isaiah 61:1-2, proclaiming the fulfillment of this prophecy, but only partially, omitting the message of the day of vengeance.

Year 31 AD - Half of the prophetic week, killing the Messiah by crucifying Him as an offering for our sins.

Year 34 - end of time of grace for Israel as the chosen people. The appointed time ran out (see: Daniel 9:24).

We must now find an answer to the question which will allow us to confirm the fact that only the year 27 AD can be counted for both the beginning of two thousand years and the end of four thousand years from the fall of Adam, for then beyond any doubt we can be sure that in 2027 the 6000 years of slavery and the devil's rebellion will end. The rebellion and revolt which he had committed in God's Kingdom and later brought to the earth so man also rebelled against the Creator.

The system of Jewish feasts is the key to find out the answer because in the system of these Feasts God has made a complete plan how to deal with rebellion. We cannot count two thousand years from the crucifixion, because at that time it was the Passover – not the Feast of Tabernacles- that found its fulfillment in crucifixion.

The Passover feast does not mark the end of God's plan of redemption, but its beginning in the cycle of seven holidays.

The first three spring holidays indicated Jesus' first coming, and only the last three autumn holidays indicate his return.

So, as we have already read in the Testimonies, the spring feasts have already fulfilled their symbolism, and so has the Festival of Weeks as to the event and time of this event.

Christ was born on the Feast of Tabernacles, and He also began His mission on the Feast of Tabernacles because He *"pitched His tent among us."*

He was sacrificed at Passover. The Feast of Unleavened Bread was also fulfilled while Jesus lay in the tomb and the Feast of the Firstfruits in His resurrection, and then returned to His disciples as their Comforter in the power of His Spirit as the fulfillment of the Feast of Weeks / Pentecost.

Therefore, if we cannot take into account the year 31 AD, then the year 34 AD is even less likely to be the one, because the time of the end of grace for the chosen people meant excluding them from the celebrations of the Feast of Tabernacles because they did not pass positively the verification judgement. Simply the lack of positive verification of the judgment, of Day of Atonement, during which our sins are blotted out, results in not participating in the Feast of Tabernacles and in all that this Feast is related to in its spiritual reality.

*"For every man who will not trouble [torment, NBG] his soul on that day (judgment) [who will not humble himself, BW; will not fast, BT], will be expelled from his people [removed, CEE; executed, BW; uprooted, BB]" (Leviticus 23:29, UBG).*

So he will no longer have his share in the Feast of Tabernacles, and therefore neither in the sealing nor in the welcoming of the returning Bridegroom. After this year's message, I hope you will understand what it means to trouble your soul.

Let's summarize:

Spring - sacrifice, death, resurrection and spring harvest in the power of early rain.

Autumn - the announcement of the hour of judgment, judgment (checking the wedding guests to see if they are wearing the robe of Christ's righteousness), sealing the people of God as a result of positive verification of the judgment, autumn harvest under the power of latter rain, the return of the Bridegroom for the bride and the resurrection of wedding guests.

Perhaps not everyone understands the division among the saved: into the bride and wedding guests. We have studied this topic many times, so we will not come back to it now. Just briefly I'll mention that the wheat, the ten virgins - symbolize the wedding guests who have been invited to the Lamb's wedding. The bride, on the other hand, is symbolized by the barley firstfruits, the 144,000. They are two different groups of saved people assigned to two different tasks in eternal reality. There are tares among the wheat, and among the ten virgins there are foolish virgins. Both the tares and the foolish virgins also symbolize God's people, who unfortunately did not submit to God's hewing, so they only cultivated a religion without God's Spirit. Converted, but corporeal/carnal, only seemingly pious, without regenerated/newborn hearts - so they will be removed, destroyed, uprooted

*"In the Revelation the people of God are said to be the guests at the marriage supper (Revelation 19:9). If guests, they cannot be represented also as the bride" (E. White, GC 426.2).*

There cannot be a wedding until the bride is ready. First, a perfect sheaf of barley firstfruits for God and the Lamb must be assembled before the harvest can begin, that is, the resurrection of the wedding guests.

We still have to discover who is screaming/crying at midnight about the returning Bridegroom under which the wedding procession consisting of both wise and foolish virgins is waking up. As we already know, only wise virgins enter the wedding, so the foolish virgins / tares are thrown away because they did not wear wedding garments.

*"And the Spirit and the Bride say, Come! And let whoever hears say: Come! And let whoever is thirsty come, let whoever will, take life's water free" (Rev. 20:17). "And the Lord is the Spirit..." (2 Cor. 3:17).*

So Jesus Christ and His wife send an invitation.

*"Lingering near the bride's house are ten young women robed in white. Each carries a lighted lamp and a small flagon for oil. All are anxiously watching for the appearance of the bridegroom. But there is a delay. Hour after hour passes; the watchers become weary and fall asleep. At midnight the cry is heard, "Behold, the bridegroom cometh; go ye out to meet him." The sleepers, suddenly awaking, spring to their feet. They see the procession moving on, bright with torches and glad with music. They hear the voice of the bridegroom and the voice of the bride"*

With the words of Matt. 25:1 about going out to meet the Bridegroom, the Greek interlinear translation notes that *"some manuscripts add: "and the bride"*.

So this going out is going to meet both the Bridegroom and the Bride.

We will come back to these thoughts in „The Final Testimony" message. Now, I've just wanted to emphasize the importance of continually increasing awareness of the goal that has been set for the last generation of God's people in God's redemptive plan.

*"Yahweh spoke to me with these words: Son of man, behold, the House of Israel says: The vision he has is for later times. He prophesies of the distant future. Therefore say to them: Thus says the Lord Yahweh: No word of mine shall be delayed any more. The word that I speak will be fulfilled, says the Lord God" (Ezek. 12:26-28, BP).*

Let's put an end to saying that *"The days are lengthened, and no vision comes true" (Ezek. 23:22, BW)*. Let's stop repeating: *"No one knows when He will come back" or "No one knows the day or the hour."*

*"I will end this saying, it will not be repeated in Israel anymore. Tell them this: The time is near, and everything foretold in the visions is near. There will be no more imaginary visions or false oracles in Israel. Because everything that I, the Lord, say, I say is to make it happen. You won't have to wait too long for this. What I say in your days, you reluctant people, I will fulfill it all. This is the judgment of the Lord God" (Ezek. 12: 23-25, BWP).*

And the whole religious world quiets and calms down saying: „ 'no one knows the day and the hour' so any announcement of the appointed end time is a deception". They cry out "peace and security."

The nominal people of God announces that the papacy has changed, so it is no longer possible to publish, for example, the entire book "The Great Controversy" with all its chapters in its original version, in which there is so much alleged "hate speech" towards the papacy and Catholicism. Therefore they publish the abbreviated versions.

Before the earth's destruction by the Flood, only one family was announcing the coming end. One family for the entire world of that time. How many people did they recruit? How many people did they save? Nobody! Because how could one family know something more than the whole world? Who wanted to hear this and bother with some fairy tales about the end of the world? Could one family be right?

The Lord God did not send Noah to preach to the next generations, he only preached and warned his own generation, and it was his generation that the destruction came upon.

*"And with the coming of the Son of man it will be as in the days of Noah" (Matthew 24:37).*

The newlyweds stood on a wedding carpet, people went to work, children to school. Humanity spent its time carelessly on games, revels and pleasures. Families built their homes and were thinking about their further lives. Children, young people, adults and the old were making plans for the future. They thought about trips, vacations. Concern for existence and daily bread winning did not allow them to listen to the nonsense of some haunted family. For them, only the here and now were/was important. What nonsense is this haunted man saying? After all, *"everything continues as it was from the beginning of creation" (2 Peter 3:4).*

And suddenly... *"they didn't even notice that the flood came and swallowed everyone [they didn't guess anything, BP]" What a surprise, can you imagine the world today?*

*Yet "so will it also be with the coming of the Son of man" (Matthew 24:39).*

Exactly the same, the door of the "ark" will close, there will be no indication that the fire from heaven is to consume all the inhabitants of the earth at the time of the Bridegroom's return in glory.

The plagues are of a spiritual nature, so do not think that this sun will burn ulcerated people, and that all seas, rivers and springs will turn into blood. It is true that the cataclysms will continue to intensify, that world problems will increase ... but the world has its solutions and it will certainly not seek these solutions in Creator.

On the contrary, the world is preparing for the millennium of peace and security, and the closer it gets, the more it will unite in ... rebellion against the Creator, choosing a ruler as it pleases (see Rev. 17: 12-13).

As for the true Christ, they declare, "We do not want this man to rule over us BWP]" (Luke 19:14).

The world has already chosen its prince in the form of an angel of light and is united in his spirit under his aegis (see 2 Cor. 11: 14-15).

So now, at the end of time related to sin, God needs at least one family to put an end to the evil infestation.

*"One well-ordered, well-disciplined family tells more in behalf of Christianity than all the sermons that can be preached... The greatest evidence of the power of Christianity that can be presented to the world is a well-ordered, well-disciplined family... A well-ordered, a well-disciplined family in the sight of God is more precious than fine gold, even than the golden wedge of Ophir". As „God would have our families symbols of the family in heaven" (E. White, *The Adventist Home*, pp. 32.1-4; 17.2).*

So, will God find such families today in this completely spoiled and corrupted world? This time not only one family, but 144,000 such families, which will testify to the power of their Creator, recreating in their marriages the original image in which the first married couple was created.

But we will study about it in the following lectures of this year's message of the Feast of Tabernacles.

In a very brief form, I have presented to you, Dear Brothers and Sisters, one of the most important messages for God's people in the last generation. I'm saying one of the most important, because as you will see later in our study at this year's Feast of Tabernacles, we must continue to move forward in knowledge, not shuffling, lagging behind, but vigorously walking towards full light.

And the light of God's truth is gaining more and more splendor and our beloved Father wants us, as His people, to accept His Word for the last generation with gratitude in our hearts and to give testimony of His love, truth and justice for the whole universe. Amen

*In blessed hope  
Piotr Paweł Maciejewski*